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*For the Christian Journal.*

**THE CHRISTIAN'S REST.**

*A Sermon preached in St. Thomas's Church, New-York, on the Twelfth Sunday after Trinity, September 2d, 1827, on occasion of the first administration of the Holy Communion in that Church, after the decease of its late Rector, the Rev. CORNELIUS R. DUFFIE, A. M., by the Rev. GEORGE UPFOLD, M. D., Rector of St. Luke's Church, New-York.—Published by request.*

"There remaineth, therefore, a rest to the people of God."—Heb. iv. 9.

WHAT is the issue of death to intelligent beings? Are its ravages irreparable, its victory final, and its dominion eternal? Is the grave the depository of all our warm affections, of all our intellectual sensations, of all our hopes, and of all our joys? Does the dissolution of the body involve the soul in ruin? These were questions which man, musing on the appalling fact of his mortality, and with only the dim light of nature for his instructor, anxiously asked himself; but to which he could obtain no satisfactory answer. Imperfectly acquainted even with his condition in this life, his subsequent destiny was wrapped in inexplicable mystery. Beyond the present scene, so fraught with evil and with sorrow, the eye could not penetrate. A future state was a subject which seemed to defy investigation. It called forth the research of many a gifted sage, and served as a problem for philosophy to solve; but the human mind was incompetent to its explanation, and with all the light with which cultivated intellect could irradiate it, "shadows, clouds, and darkness" continued to rest upon it.

But, what human reason was inadequate to discover, revelation has

clearly disclosed—and its disclosures are full of consolation and joy. On those who sat in darkness and in the shadow of death, ignorant, desponding, wretched—brooding over the thought of dissolution as the greatest possible evil, and contemplating its approach with terror and dismay—light has sprung up, and doubt, and fear, and despair have fled before it. The Sun of Righteousness has risen on a benighted world, and shed a cheering radiance on the future destiny of man. The Gospel of Jesus Christ hath brought life and immortality to light, and changed conjecture into certainty. The dark mystery of the grave is penetrated—its appalling secrets are unveiled—and the cause and the issue of that decree of Omnipotence, "Dust thou art, and unto dust thou shalt return," are satisfactorily explained. The departing mortal, trembling on the verge of dissolution, is inspired with an imperishable hope—the word of truth bids him look forward to a life of eternal duration—and divests the grave of its terrors, and death of its sting, by pointing to their "Conqueror," enthroned in glory at the right hand of God.

This, however, is not the sum of that consoling disclosure which revelation makes concerning the future state of man. Christianity, affording an hope "full of immortality," and proclaiming the fact, that the soul never dies, and that the body itself shall be reanimated—exhibits to the eye of faith an enrapturing prospect of future glory. It bids the believer in Jesus anticipate something far more joyful than the mere prolongation of existence. It tells him, that when his "earthly house of this tabernacle is dissolved, he has a building of God, an house not made with hands, eternal in the heavens." It

teaches him to rejoice in the expectation of an incorruptible inheritance, and to look forward to a glorious recompence, and an eternal reward. It assures him that the grave leads to a place of rest—to an abode of perfect peace, and perfect happiness—where the aggravated *evil* of the present life shall be more than compensated by *good* which endureth for ever; and the trials, and sorrows, and suffering of his earthly pilgrimage, shall be abundantly remunerated by unadulterated pleasure, and uninterrupted joy, in the presence of his heavenly Father, his gracious Redeemer, and his almighty Friend.

This, brethren, is the issue of death to the Christian; this, the sum of that sure hope beyond the grave, which the Gospel inspires, confirms, and establishes; and to the certainty of such blessedness it is that the apostle adds his testimony, when he declares, in the words of my text—"There remaineth therefore, a rest to the people of God."

In meditating on the "precious promise" which these words contain, we are naturally led to inquire, in what this rest consists, and who are they for whom it is reserved.

Of the nature of the *rest*, of which the text assures us, revelation is our only instructor. Those Scriptures which create the hope, and confirm the certainty of future existence, alone explain its nature. In doing this, however, they do not enter into a minute detail of circumstances, but confine their instruction to general description. They draw a bold and vivid outline, and leave it to our own minds to fill up the picture. From their brief, but energetic declarations of the state of departed saints, we deduce the consoling truth, that the "*rest*" to which we are privileged to look forward consists, among other things, in an *entire exemption from all the ills incident to mortality*.

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life," was the sentence of wrath pronounced on the original transgressor; and it extends without diminution or change to all his posterity. From the eventful period, when the first act of disobedience was commit-

ted, unto the present time, that denunciation of an offended God has been in a course of perpetual accomplishment. Universal experience confirms the truth, written with the finger of inspiration, that "man is born unto trouble, as the sparks fly upward." The world in which we live abounds in evil. It is emphatically "a vale of tears"—an abode of misery—an habitation of sorrow. On its most exalted enjoyments, its choicest pleasures, and its most flattering prospects, are inscribed in characters deep and intelligible, "vanity and vexation of spirit." From the ills of life none are exempt. Cares and trials of various kinds, and various magnitude, encompass the steps of the best of men, and throw a melancholy gloom over their path. Pain and sickness "wring the brow" of the Christian as well as of the worldling, and with other woes incident to our present state, embitter his cup of joy, and desolate at times his fairest prospects. Affliction of some kind or another, tribulation more gentle or more aggravated, is the portion of all; and that heart cannot be found, in which, if we could scan its secrets, there would not be seen some worm corroding the root of its comforts, and some intolerable burden subduing its strength, and prostrating its happiness. Religion may sustain the disciple of Christ under these inseparable attendants of mortality, and may teach him how to estimate, how to bear, and how to improve them; but it cannot repel their invasion. Faith may go far to alleviate his sufferings, and diminish the burden of his trials; but it cannot remove them. They are the lamentable consequences of transgression; the bitter fruits of "that disobedience by which sin entered into the world," and with their mournful consummation, death, they must pass on all men, "for that all have sinned." They terminate only with our life—but, thanks be to God! *then* they do terminate, and that for ever. In those mansions of glory, which our ascended Lord has prepared for his faithful ones, and into which the spirits of the righteous enter when they lay aside the tabernacle of the flesh, sorrow is absorbed in perfect bliss—pain is lost in ecstatic

joy—and death, the most formidable of all, “is swallowed up of victory.” That *rest*, which the Christian is taught to anticipate with so much confidence, knows none of these evils—none of these trials. Into its blessed scenes no woe can enter—no grief intrude. No calamity interrupts its peace—no corroding care disturbs its sweet repose. The inmates of heaven, it is written, clothed in robes of ineffable purity, made white in the blood of the Lamb, “shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.” For the Lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.”

This, however desirable as it is to the soul aspiring after immortality, is not all that is comprised in the “rest that remaineth to the people of God.” Exemption from pain and sorrow, disease and death, constitutes but a small portion of its felicity. It bath still more sublimated joys—still more exalted privileges. It consists not only in freedom from temporal and moral *evil*, but in cessation from *labour*—that labour which the attainment of everlasting salvation imposes on the soul—that constant and vigilant warfare with the world, the flesh, and the devil—and that diligent and unceasing effort to cultivate the spiritual soil, which devolve on every candidate for an “incorruptible crown,” and are indispensable to his success. “Blessed are the dead who die in the Lord,” proclaimed a voice from heaven; “for they rest from their labours, and their works do follow them.” This enrapturing assurance is signally fulfilled in the future experience of all who possess that distinguishing character. Departing this life, the moral work of the believer in Jesus is finished—his duties are all discharged—spiritual graces are all attained—and his soul, perfected in holiness, is relieved from its prolonged exertion, and enjoys its promised rewards. Released from the prison of the body, his pil-

grimage is ended, and the “way-worn traveller,” exempted from farther wandering, reposes from his fatigue and his toil, and partakes of the enduring refreshments of his Father’s house. Entering the paradise of God, his warfare is accomplished—his conflicts with sin, his struggles with temptation, his contests with evil passions and corrupt propensities, and all those predominant lusts which war against the soul, are terminated. Having fought a good fight, and finished his course, and kept the faith, the soldier of the cross lays aside his armour, and enjoys the fruits of victory. His last enemy being destroyed, which is *death*, the long protracted combat ceases, and the warrior goes forth no more to battle. His foes prostrate, and their power destroyed, his triumph is complete, and his recompence succeeds. “Come off more than conqueror: through Him that loved him, and gave Himself for him,” his brow is decked with a diadem of glory, and he wears his imperishable laurels in undisturbed tranquillity, and in perfect peace.

But even this, transcendently blessed as it is, and affording an all-prevailing incitement to spiritual ambition, is not all that awaits the virtuous and the good beyond the grave. That *rest*, which the text holds forth in prospect to the eye of faith, and promises as the reward of obedience and holiness, comprises something more glorious than mere repose. It consists not only in negative, but in positive happiness; not only in the absence of evil, but in the presence of supreme and unchanging good.

They who are privileged to enter into the abodes of peace, and “through faith and patience inherit the promise” of a blissful immortality, dwell for ever in the presence of God, and behold his glory. And in this consists their supreme delight, and their chief felicity; for “in his presence,” we are told, “is the fulness of joy, and at his right hand there are pleasures for evermore.”

To enjoy the society of those whom we esteem and love is a natural and predominant desire. Intercourse intimate, constant, and unbroken, constitutes the charm of earthly friendship.

Kindred hearts eagerly seek each other's company, and find their chief delight in such communion, as permits the near observation of each other's excellencies, and the interchange of mutual admiration. This disposition, purer and more intense, pervades also the bosom of the Christian, and enters deeply into his devotion to his Saviour. But while he remains in the body, it can only be partially gratified. The intercourse of the soul with God here is necessarily limited. We are constrained to behold the great Object of our adoration "through a glass darkly." We cannot raise our minds to the full contemplation of his infinite perfections, and are forced to content ourselves with an obscure and imperfect vision of his glory. But in that *rest* which we are taught to anticipate hereafter, all these impediments will be removed; and with enlarged capacities for estimating the Author of our being, and the Redeemer of our souls, for appreciating his glorious attributes, for understanding his marvellous doings, we shall be permitted to "see him as he is," to "behold him face to face," and, with distinct perceptions of his nature, to "glorify and enjoy him for ever." "Father," said our Saviour, "I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." This prayer, offered for his immediate disciples while he dwelt on earth, our "all-prevailing Intercessor" offers in heaven for those who love and serve him now; and it is answered to their unspeakable joy. "When the Christian dies, he goes to be *where* Christ is; he goes to be *with* him *there*; he goes to *behold* the glory which the Father has given him; and he goes in consequence of the express *will* of his gracious Master," who has constituted this privilege the principal enjoyment of that kingdom which he has prepared for the faithful. Leaving this abode of sorrow and of sin, the disembodied spirit, borne on the wings of ministering angels, is ushered into the courts of light, and dwells for ever with the Lord. There, released from corruption and infirmity, he enjoys that perfect and blissful communion

with God, after which he so ardently aspired, and so unweariedly strove. There, purified from sin, he walks with God as with a friend—beholds the full manifestation of his glory, and penetrates the stupendous mystery of his ways and works. There, his spiritual perceptions are quickened; those things which faith presented in prospect, are merged in perfect vision; and resting from those duties and those exertions which were indispensable to their attainment, he engages henceforward in the holier and more delightful service of adoration and praise. Redeeming love, of which he is the blessed partaker, furnishes an untiring subject of thanksgiving—and, overwhelmed with gratitude to him who is the Author and Finisher of his faith, and through whose mercy and whose grace this "inheritance, incorruptible and undefiled, and that fadeth not away," is given to him—he enters on the blessed employment of the inmates of heaven—and joins in that ceaseless song which angels, and the spirits of the just made perfect, chant around the everlasting throne—"Alleluia; salvation, and glory, and honour, and power, unto the Lord our God. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Such, my brethren, is that *rest* which the Gospel of Jesus Christ presents to the eye of faith, and promises to the righteous. They who are privileged to enter it, "behold the glory of God in the face of Jesus Christ." Placed beyond the reach of evil—beyond the flight of temptation—beyond the snares and allurements of the world—they dwell in peace. Released from sin, and pain, and death, their difficulties and struggles are over for ever. Theirs is the palm of triumph, and the crown of victory. Their enjoyment knows no bounds; their happiness no imagination can adequately conceive, and no tongue describe. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which



God hath prepared for them that love him."

"There remaineth, therefore, a rest to the people of God!" Transporting thought—glorious prospect—animating motive—how ought it to invigorate our faith, enliven our hope, incite our obedience, and alleviate our sorrows! To the virtuous and the good there is rest in heaven, but to them alone. The wicked and impenitent—the lovers of pleasure more than lovers of God—the contemners of a Saviour's love—the despisers of his grace—have no part nor lot in it. It is the devoted Christian's privilege—it is a promise which shall be fulfilled only to those who, by the "sacrifice of a broken and contrite heart"—by the exercise of a living faith in Jesus Christ, and by habitual obedience to him, have made their peace with an offended God. Its glories and its joys are limited to those who, through "sanctification of the Spirit," and through "the blood of atonement," are purified from sin, and "made meet for the inheritance of the saints in light." And there is reason in the limitation. God's justice would be impugned, his truth violated, and his holiness impeached, by permitting polluted, wilful, and persevering transgressors, to enter into his rest. And, besides, if it were possible for those who die in unrepented sin to enter the abode of peace, which the Scriptures assure us it is not, they could not enjoy it. Heaven, fruitful in happiness to the Christian, could not be so to those whose affections are not set on the things which are there; whose present employment, and desires, and conduct, are not adapted to that beatified state; and who are unprepared, by the renovation of their hearts, resulting in the holiness of their lives, for its elevated pleasures, its pure delights, and its unsullied glory. Living here in forgetfulness of God, in opposition to his will, in exclusive devotion to the world, and the things of the world, we should feel ourselves lost in the regions of purity, and the mansions of bliss. Unaccustomed to praise and adoration here, our unchastened, corrupt, and sensual affections, would disincline us for such employment there. The unhallowed

lip would be motionless, and the unsanctified tongue dumb, when the wonders of redemption, the compassionate love of Jesus, and the glory of Jehovah, were celebrated in heaven by cherubim and seraphim.

"There remaineth a rest to the people of God"—it is certain, it is glorious, it is eternal. It is the exclusive portion of the Christian—the wicked have no part in it—it belongs alone to the humble, faithful, sincere, devoted followers of the Lamb.

Into that rest, so sacred and so peaceful, we indulge the hope, nay more, we confidently believe, that that lamented friend and brother hath entered, whose unexpected summons to the world of spirits we all deplore. A life so holy as his, a piety so sincere, so ardent, so pure, and so habitual, and a death so tranquil, and yet so triumphant, could only end in rest and peace. Distinguished for his virtues as a Christian, and for his fidelity as a minister of Jesus Christ; exhibiting an ardent and untiring zeal for the glory of God, and the salvation of men; devoting himself, in no ordinary manner, to his immediate charge, and extending his willing and steadfast aid to the church at large; instant in season and out of season in his Master's service—with great truth might he, in his departing hour, have taken up the language of the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforward there is laid up for me a crown of righteousness." And with not less truth may we, who knew his exemplary life, and witnessed his quiet departure, apply to him with emphasis the words of the Psalmist, and say, "Mark the perfect man, and behold the upright; for the end of that man is peace." But I need not pronounce his eulogy before you who knew and loved him; it is written in your hearts. His virtues are associated with your tenderest recollections. Rather let me set before you his brilliant example, and admonish you to follow it. "Remember him who had the rule over you; who spake unto you the word of God," and imitate his fidelity to his Saviour—his habitual devotion—his deep humility—his unostenta-

tious piety—his close and holy walk with God. Like him, be diligent, active, and unwearied in duty; “always abounding in the work of the Lord;” earnestly engaged in the culture of holiness, and in preparation for eternity. Like him, “set your affections on things above, and not on things on the earth;” let “the world be crucified unto you, and you unto the world;” and, amid the fascinating scenes of the present life, its honours, and its pleasures, “glory in nothing save in the cross of our Lord Jesus Christ.” Like him, brethren, present yourselves, your souls, and bodies, “a living sacrifice, holy and acceptable unto God,” and deem the oblation a delightful and “a reasonable service.” Be ye in your respective stations “faithful unto death,” that ye also may receive “the crown of life.”—“Press towards the mark, for the prize of your high calling of God in Christ Jesus,” with assiduity and zeal; that, when your pilgrimage of sorrow is ended, you also may ascend with triumphant hope to the bosom of paradise, and rejoin your sainted pastor in that glorious “rest which remaineth to all the people of God.”

That prize, my brethren, awaits your acceptance. That rest is offered to all in the Gospel of Christ. Oh! let it serve as an incitement to your obedience, as a stimulus to your exertion, as a beacon to your path, as a point on which all your desires may concentrate. Convinced of the necessity of such a state to your everlasting happiness, regard it not with indifference, nor delay to walk in the only way in which it can be attained. Taught that Christ Jesus is your only sure refuge, your only enduring portion; and that an interest in his precious blood is the only foundation of hope to perishing sinners; postpone not the search after that pearl of great price to a more convenient season. “Now is the accepted time, and now is the day of salvation.” It is dangerous to procrastinate. Eternity is at hand! Soon will all opportunity for “working out your salvation” be lost in death, and buried in the grave. The king of terrors is making conquests all around us. His arrows

are scattered abroad with an indiscriminate aim. Every day we hear of some new victim to his power. Every day affords some new memento of our own mortality. That mysterious Providence, which has deprived this congregation of a faithful, zealous, and highly gifted minister—the church at large of a most attached and useful servant—and an afflicted family of a most kind, affectionate, and devoted father, brother, and friend, speaks a monitory language which none can misunderstand—“Be ye also ready,” for ye know not the day nor the hour when your change cometh. Oh! let this lesson, so afflictive and so solemn, be deeply impressed on every heart, and sedulously improved. Ye, who have profited by the instruction of our deeply regretted friend, and given yourselves up in faith and obedience unto your Saviour and your God, be incited by it to watch with renewed diligence for the coming of your Lord—to seek after greater attainments in holiness and virtue—and to keep your “loins girded about, and your lamps burning.” And ye, who have enjoyed his ministry without deriving from it any benefit, without desiring or seeking to profit by it, let this sad proof of the uncertainty of human life lead you to “consider your ways.” Your faithful monitor, your affectionate guide is gone. He who warned you of your danger, and urged you with such earnestness to flee for refuge to “the hope set before you in the Gospel,” is removed from you for ever. As far as you are concerned he has *lived* to no purpose. Shall he also *die* to no purpose? You turned a deaf ear to his remonstrances while living—will you remain obdurate and insensible now, when he speaks to you from the tomb? He is gone into the world of spirits, and you must soon follow him. A few short years at farthest will terminate your probation, and usher you before the judgment-seat of Christ. If you die in your sins, he who so anxiously desired to be the instrument of your salvation—so fervently prayed for your reformation—so importunately besought God to forgive and bless you—and with such fidelity pointed out the way to heaven, and entreated you

to walk therein and live, will be a fearful witness against you at that dread investigation. Would you avoid such a scene of woe? Would you be happy in the world to come? Would you meet your minister, and his Master, in peace, at the great day of account?—listen to the impressive admonition which his departure affords, and endeavour to improve it. Neglect no longer the duties of religion, the means of grace, and the spiritual culture of the heart. In the exercise of true repentance for sin, humble yourselves before an offended God, and implore his pardoning mercy. By faith in Jesus Christ “lay hold on eternal life,” and by obedience to his will, “make your calling and election sure.” Supplicate the promised influences of the Holy Spirit, and cherish and improve them to the renewing of your minds after the divine image—to your transformation from sin to holiness, and from the power of Satan unto God—and to your sanctification and meetness for future glory. Then you may look forward without fear to the hour of death, and depart in peace, conscious of your Saviour’s protecting presence, and rejoicing in the hope of a glorious resurrection.

Christian brethren—It is with emotions of no ordinary kind that I proceed to discharge the duty requested of me, this morning, of administering to you the sacred symbols of redemption. The last time this holy supper was celebrated here, *he*, who now reposes in the tomb beneath, ministered at this altar.\* Those lips, now sealed in death, besought the God of heaven to bless and sanctify these “holy mysteries” to the spiritual strength and sustenance of his beloved flock. Those hands, now cold and lifeless in the grave, distributed to you the “bread of life,” and the “cup of salvation.” That voice, now hushed in unbroken silence, discoursed to you of the love of Christ, and of the riches of his grace—of the vanity of life, and of the joys of heaven—and teaching you, “that here we have no

continuing city,” counselled you to “seek one to come.”\* How changed the scene!—but, to him, how glorious and how joyful! While we kneel over his inanimate remains, let us picture to ourselves his beatified state; let us indulge the thought, delightful in itself, founded on the recollection of his holy life, and his triumphant death, and sanctioned by the word of God; that, whilst we are partaking of the sacramental pledges of a Saviour’s love, he is enjoying its fruition, and “drinking of the fruit of the vine new in the kingdom above”—that, whilst we are engaged in distant adoration of the Author of our being, and the Redeemer of our souls, he is uniting in that loud chorus of praise which angels and ransomed spirits continually sing in the presence, and to the glory of God and the Lamb. Contemplating his blessedness, while we deplore his loss, let joy be mingled with our grief, and let our sorrow be chastened and subdued by the remembrance of his virtues, and the assurance of their reward. He is gone, but his example remains. Animated by that, while we drop the tear of friendship over his grave, let us resolve to walk in his steps, that when we are summoned hence, we may meet death, as he met it, without dismay; and, confiding exclusively in a crucified Redeemer for acceptance and salvation, with submission and hope commend our departing spirits unto God, and enter into rest. *Amen.*

For the Christian Journal.

#### Greek printed Editions of the New Testament.

THE following account of the most celebrated Greek printed editions of the New Testament is taken from Butler’s *Horæ Biblicæ*:—

The first of the GREEK PRINTED EDITIONS of the New Testament, in point of time, was that of *Erasmus*, with a new Latin translation. He published five editions of it, in the years 1516, 1519, 1522, 1527, and 1535. The edition of 1519 is most esteemed.

\* The Rev. Mr. Duffie was buried in a vault beneath the chancel, and the last duty he performed in St. Thomas’s church was the administration of the communion, on the eighth Sunday after Trinity, the 5th of August, 1827.

\* Mr. Duffie’s text on the morning of the communion.

The two last were altered in many places, especially in the Revelation of St. John, from the Complutensian edition. A brief to Erasmus from Pope Leo the Xth is prefixed to it. Albertus, Cardinal and Archbishop of Mentz, writ him a most obliging letter, upon his edition, highly commending it, and desiring to see him. He sent him, with the letter, a golden cup, "amplum et grave," says Erasmus, "et opere spectandum. Quin et nomen indidit. Ait vocari poculum amoris, ex quo, qui biberint, protinus benevolentiam mutuam conglutinari. Si vera sunt hæc, utinam theologi Lovanienses ex eâ mecum potassent ante annos duos!" It is observable, that the Greek text of Erasmus latinises, or, in other words, is made to conform to the Vulgate translation, even more than that of Complutum, against which he strongly urged the charge of latinising. This edition involved Erasmus in a quarrel with the divines of Louvain, and with the Spanish divines, employed on the Complutensian Polyglott. The principal of these was Stunica, a man of real learning. The controversy between him and Erasmus is instructing and interesting. In many instances Stunica had the advantage over Erasmus: but Erasmus had greatly the advantage over Lee, his English antagonist.

We have mentioned Erasmus as the first editor of the Greek New Testament. The Complutensian edition was printed in 1514, two years before the first edition of Erasmus: but it was not published till 1517; and Erasmus did not get a copy of it till 1522, after the publication of his third edition. De Misy, in his unfinished Essay on the Complutensian Polyglott, published at the end of the second edition of Bowyer's Origin of Printing, suggests that the Complutensian New Testament was antedated, "from a jealousy of the editors of appearing as earlier editors of so notable a work than Erasmus." This appears to deserve examination.

The next edition of the New Testament in Greek, is that inserted in the *Complutensian Polyglott*. The learned agree in wishing the editors had described, or, at least, specified the manuscripts they made use of. The edi-

tors speak highly of them; but this was, when the number of known manuscripts was small, and manuscript criticism was in its infancy; so that, without impeaching either their candour or their judgment, their assertions, in this respect, must be understood with much limitation. It has been charged on them, that they sometimes altered the Greek text, without the authority of a single manuscript, to make it conform to the Latin. Against this charge they have been defended by Goeze, and, to a certain extent, by Griesbach and Marsh. The strongest proof in support of the charge is, that after Stunica had reproached Erasmus in the bitterest terms, with his omission of the celebrated verse of The Heavenly Witnesses, and Erasmus, with equal vehemence, had challenged Stunica to produce a single Greek manuscript in its support, Stunica did not cite one Greek manuscript for it, but persisted in arguing from the authority of the Latin. This, the late Dr. Travis, the zealous defender of the verse, owns himself unable to account for satisfactorily. The fate of their manuscripts has been already mentioned.

The edition of *de Colines*, or *Colinaeus*, Paris, 1534, 8vo., formed from manuscripts collected by himself, as we learn from Mill and Griesbach, in his *Symbolæ Criticæ*, was considered, by the late Dr. Harwood, an excellent judge, to exhibit a more perfect text than any other edition.

The editions of *Robert Stephens* are next to be considered. It is observable, that, while almost every other art has, from the time of its first invention, been in a state of gradual improvement to the present time, the art of printing, very soon after its first appearance, attained a degree of perfection, in many respects superior to its present state. Of this, the Greek editions of the New Testament by Robert Stephens, are a striking example. For exquisite beauty and delicacy of type, elegance and proper disposition of contractions, smoothness and softness of paper, liquid clearness of ink, and evenness of lines and letters, they have never been surpassed, and, in the opinion of many, never equalled. Four editions of them were



published by himself, in 1546, 1549, 1550, and 1551; his son published a fifth in 1569; the third of Robert Stephens's editions is in folio, and has the readings of sixteen manuscripts in the margin; the two first are in 16mo.; and, of those, the first is the most correct. An address, by Robert Stephens, to his readers, beginning, "O mirificam regis nostri optimi et præstantissimi principis liberalitatem," is prefixed to them; and from this has been given them the general appellation of the *Mirificam* editions. Their correctness is equal to their beauty. Till lately, an opinion generally prevailed, that the types were absolutely lost; but in the *Essai Historique sur l'origine des caracteres orientaux de l'imprimerie royale, et sur les caracteres Grecs de François I<sup>er</sup>. appelés communément Grecs du Roi*, published by Mr. de Guignes, in the first volume of the *Notices et Extraits des Manuscrits de la Bibliothèque du Roi*, it appears that the puncheons and matrices, used by Robert Stephens in these celebrated editions, are still preserved in the Imprimerie Royale at Paris. From the same work we learn, that in 1700 the University of Cambridge applied to the King of France to have a cast of the types; that a proposal was made them on the part of the King, that in the title-pages of the works printed by them, after the words "*typis academicis*," there should be added, *characteribus Græcis e typographeio regio Parisiensi*; that the University refused to accede to the proposal; and that, in consequence of the refusal, the negotiation went off.

The first edition of *Beza* was printed in 1565; he principally follows in it the third edition of Robert Stephens. He printed other editions in 1576, 1582, 1589, 1598. They do not contain, every where, the same text. In his choice of readings, he is accused of being influenced by his Calvinistic prejudices.

The celebrated edition of the *Elzevirs* was first printed at Leyden, in 1624. It was printed from the third edition of Robert Stephens: where it varies from that edition, it follows, generally, the edition of *Beza*. By this

edition, the text, which had fluctuated in the preceding editions, acquired a consistency. It was generally followed in all the subsequent editions. It has deservedly, therefore, obtained the appellation of *Editio recepta*. The editors of it are unknown.

The celebrated edition of the Rev. *John Mill* was published at Oxford, in 1707, after an assiduous labour of thirty years. He survived the publication of it only fourteen days. He inserted, in his edition, all the collections of various readings which had been made before his time; he collated several original editions; procured extracts from Greek manuscripts, which had never been collated; and, in many instances, added readings from the ancient versions, and from the quotations of them in the works of the ancient fathers. The whole of the various readings collected by him are said, without any improbability, to amount to thirty thousand. He has enriched his work with most learned prolegomena, and a clear and accurate description of his manuscripts. He took the third edition of Stephens for his text. He shows the highest reverence for the Vulgate, but thinks slightly of the Alexandrine manuscript. His work formed a new era in Biblical criticism. It was reprinted by Ludolph Kuster, at Rotterdam, in 1710, with the readings of twelve additional manuscripts. While sacred criticism lasts, the learning, indefatigable industry, and modest candour of Doctor Mill, will be spoken of with the highest praise.

The edition of *John Albert Bengel*, Abbot of Alspirspack, in the duchy of Wurtemberg, was published in 1734. He prefixed to it his "*Introductio in Crisin Novi Testamenti*," and subjoined to it his "*Apparatus Criticus & Epilogus*." He altered the text where he thought it might be improved; but, except in the Apocalypse, studiously avoided inserting in the text any reading which was not in some printed edition. Under the text, he placed some select readings, reserving the whole collection of various readings, and his own sentiments upon them, for his *Apparatus Criticus*. He expressed his opinion of these marginal readings by

the Greek letters,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ , and  $\epsilon$ :  $\alpha$  denotes, that he held the reading to be genuine;  $\beta$ , that he thought its genuineness was not absolutely certain, but that the reading appeared to him preferable to that in the text;  $\gamma$ , that the reading in the margin was of equal value with the reading in the text;  $\delta$ , that the marginal reading seemed of less value; and  $\epsilon$ , that he thought it absolutely spurious, though some critics defended it. Several small editions of Bengel's New Testament have been published in Germany. His "*Gnomon*," which is a collection of explanatory notes upon the New Testament, does not give a very high notion of his own intelligence of the sacred book.

All former editions of the Greek Testament were surpassed by that of *John James Wetstein*; of which, it is sufficient to mention, that Michaelis, his professed adversary, and who loses no opportunity of speaking harshly of him, says, that it is, of all editions of the Greek Testament, the most important, and the most necessary to those who are engaged in sacred criticism; and, that the Rev. Herbert Marsh, the celebrated translator of Michaelis, and, perhaps, the best judge living of the merit of such a work, calls it by the emphatic appellation of the *Invaluable Book*. It was published in two volumes folio, in 1751, at Amsterdam. Wetstein thinks slightly, not to say contemptuously, (contemptuous expressions were unfortunately too familiar to him,) both of the Latin Vulgate and the Alexandrine manuscript. He adopted for his text the *Editio recepta* of the Elzevirs. His collection of various readings far surpasses that of Mill or Bengel. His notes are particularly valuable, for the copious extracts he has made from the Rabbinical writers. These greatly serve to explain the idiom and turn of expression used by the Apostolic writers and Evangelists. The editions of his *Prolegomena*, and of his *Libelli ad Crisin atque Interpretationem Novi Testamenti*, by Dr. Semler, are a mine of recondite and curious Biblical learning. After every deduction is made from the merit of his edition, on account of

the supposed Arianism and intemperate spirit of the author, much, very much will remain, that deserves the highest praise.

The acknowledged merit of Wetstein's edition excited a general spirit of emulation among the writers of Germany. The first, in time, as in eminence, was Dr. *John James Griesbach*, whose edition of the New Testament was first published in 1775—1777, in two volumes octavo, at Halle. In 1796, the first volume was reprinted, under the patronage, and at the expense of his Grace the Duke of Grafton. It has extracts from two hundred manuscripts, in addition to those quoted in the former edition. He has collated all the Latin versions published by Sabatier and Blanchini. His object is to give a select and choice collection of the various readings produced by Mill, Bengel, and Wetstein, and of his own extracts, omitting all such as are trifling in themselves, supported by little authority, or evidently only errata. Griesbach's edition is the text-book used by the students in the German Universities. Most probably, like Heyne's Virgil, it will become the general book of scholars, masters, and literati. Previously to his publication of his edition of the Greek Testament, Griesbach published his *Synopsis*. It was printed in 8vo., in 1774, under the title, *Libri Historici Novi Testamenti*. In the year following, the copies then remaining unsold, of the very same work, were given the title, *Synopsis Evangeliorum Matthæi, Marci, et Lucae*. A second and improved edition of it was printed in 1796, at Halle, in 8vo. Dr. Griesbach has likewise undertaken to publish an edition in 8vo., and another in 4to., (the letter of the quarto edition in Didot's types,) of the New Testament, with a selection from the larger work, of such various readings as are considered in that work to be better than, or at least equal to, the received text.

The last critical edition of the Gospels in Greek was printed at Oxford, in 1798, by Professor *White*. It is a small 8vo., very elegantly and correctly printed. The editor abstains from all alterations whatever of the

commonly received text; but, at the same time, following the example of Origen, in his Hexaplar edition of the LXX., contrives to exhibit very distinctly to the reader's eye, all those variations found in ancient MSS. which Dr. Griesbach considers of authority either *superior*, or *equal*, to the common text.

In 1786, Professor *Alter* published, at Vienna, in 2 vols. 8vo., *Codex Lambecii*, I, in the Imperial Library, and thence styled by him the *Codex Vindobonensis*. He has corrected it occasionally from the edition published by Robert Stephens in 1546, subjoining, at the end of each volume, a list of these corrections, under the title of *Vitia Codicis Vindobonensis*: he has added various readings from many Greek manuscripts, from the Coptic and Slavonian versions, and from two Latin versions in the Imperial Library.

To the foregoing editions must be added the *Quatuor Evangelia Græca, cum variantibus lectionibus a textu Codd. MSS. Bibliothecæ Vaticanæ, Barberinæ, Laurentianæ, Vindobonensis, Escorialensis, Hauniensis regie, quibus accedunt lectiones versionum Syrarum, Veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regis, edidit Andreas Birch. Haunia, 1788, fol. et 4to.* This is a noble fruit of royal munificence. Professors Birch, Alter, and Moldenhawer, were employed, and their expenses defrayed, by the present King of Denmark, to travel into Germany, Italy, France, and Spain, to collate the manuscripts of the sacred text. The work now under consideration is the result of their united labours. The text is that of Mill; the edition is particularly valuable, for the large extracts from the *Codex Vaticanus*. Professor Birch has since published, at Copenhagen, a collection of various readings to the Acts, Epistles, and Evangelists, from several manuscripts, particularly the Vatican; but they are not accompanied with the Greek text, as his various readings to the Gospels are. For the manuscripts used by Blanchini, see Semler's Appendix to Wetstein, 635—638.

It remains only to take notice of the

edition of the Greek Testament published by *Matthæi*, formerly Professor in Moscow, now in Wittenberg, with various readings from the Moscow manuscripts, the Latin Vulgate from a Demedovian manuscript, many remarks, Greek scholia, and copper-plates representing the characters of his Greek manuscripts. Michaelis says, the author was an age behind the rest of Germany in sacred criticism, but pronounces his work absolutely necessary for every Biblical critic.

There are many other respectable editions of the Greek Testament; but those we have mentioned are confessedly the principal. The fifth of Erasmus's editions, with a slight mixture of the edition in the Complutensian Polyglott, is the principal edition from which almost all the subsequent editions have been taken. This, Dr. Griesbach, in his excellent *Prolegomena*, has placed beyond controversy. "All the modern editions," he says, "follow that of the Elzevirs; that was taken from the edition of Beza, and the third of Robert Stephens; Beza copied the third of Robert Stephens, except in some places, where he varied from it arbitrarily, and without sufficient authority. The third of Stephens immediately follows the fifth of Erasmus's editions, except in a very few places in the Apocalypse, where he preferred to it the Complutensian edition. Erasmus formed the text as well as he could from a small number of manuscripts, and those of a recent date, and without further aid than an interpolated edition of the Vulgate, and bad editions of a few of the fathers." The principal editions, in which Erasmus and the Complutensians have not been followed, are those of Colinaeus, Mr. Bowyer, Dr. Harwood, Professor Alter, and Griesbach.

It were greatly to be wished, that some person would collect together, and publish with such observations and illustrations as the subjects occasionally require, the various *Prolegomena* of Walton, Mill, Wetstein, and Griesbach; the controversy between Erasmus and the Spanish divines, and Lee, and the Prefaces of Kennicott, Kipling, and Woide; with a succinct, but complete,

account of the chief manuscripts and printed editions of the sacred text.—Such a manual would be of the greatest use.

*For the Christian Journal.*

### *Convention of Pennsylvania.*

THE forty-third annual convention of the Protestant Episcopal Church in the State of Pennsylvania, was held in the Chamber of the House of Representatives, in the borough of Harrisburg, on the 8th, 9th, and 10th days of May, 1827. There were present the bishop of the diocese, and 50 clerical members, and 141 lay deputies. Eight clergymen entitled to seats, and 18 lay deputies whose certificates were presented, did not appear at this convention. The first day of the meeting was chiefly occupied in organizing the convention, and the Rev. William H. De Lancey was elected secretary, and Mr. Nathaniel P. Hobart appointed assistant secretary. On the second day, the convention met at 10 o'clock, and attended the consecration of St. Stephen's church. "Morning prayers were read by the Rev. Levi Bull, rector of St. Mary's church, Chester county; Bangor church, Churchtown, Lancaster county; and St. Thomas's church, Morgantown, Berks county; and the sermon was preached by the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary. The Rev. James De Pui, deacon, was admitted to the holy order of priests, and the holy communion was administered." The Right Rev. Bishop White then delivered his annual address, which was inserted in our number for June, p. 182.

At the opening of the convention on the third day, "prayers were read by the Rev. James Abercrombie, D. D., senior assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia."—"The following resolution was then offered by the Rev. Mr. Sheets—*Resolved*, That the reading of the minutes of the standing committee be postponed, and that this house proceed forthwith to the election of a fit and qualified clergyman to be the assistant bishop of this diocese, during

the life of the present bishop, and to be the bishop of this diocese after his demise."

This resolution having been agreed to, and the Rev. Messrs. Kemper and Allen being appointed tellers, the Right Rev. the bishop invoked the blessing of God upon the proceeding about to be entered upon.

The order of the clergy then "proceeded to nominate and appoint by ballot some fit and qualified clergyman to be assistant bishop of this diocese, during the life of the present bishop, and to be the bishop of this diocese after his demise.

"Upon counting the ballots, the tellers reported to the Right Rev. President, that the Rev. Henry U. Onderdonk had 26 votes, the Rev. John H. Hopkins had 18 votes, the Rev. Bird Wilson had one vote, the Rev. James Milnor had two votes, and the Rev. William Meade had two votes; that there was one vote with the words 'assistant bishop,' without a name on it; and that one reverend gentleman had declined voting.

"Whereupon the Right Rev. President announced to the lay members of the convention, the nomination and appointment, by a constitutional majority of the clergy, of the Rev. Henry U. Onderdonk.

"The following resolution was then offered by Mr. Ingersoll:—*Resolved*, That the lay order approve of the appointment of the Rev. Henry U. Onderdonk, to be assistant bishop of this diocese, during the life of the present bishop, and to be the bishop of the diocese after his demise.

"And on the question, Will the lay order agree to the resolution? the vote being taken by yeas and nays, was decided in the affirmative, 72 to 58:—Whereupon the Right Rev. President declared the Rev. Henry U. Onderdonk to be duly elected.

"The following resolution, offered by Mr. Ingersoll, was adopted:—*Resolved*, That a testimonial in favour of the Rev. Henry U. Onderdonk; conformable to the form prescribed by the third canon, be prepared and laid upon the table of the secretary, and that the members of this body be invited to sub-



scribe the same.—When a testimonial conformable to the canon was signed by the constitutional number of clergy and lay deputies.

“On motion of Mr. Ingersoll, *resolved*, That a committee of three persons be appointed to wait upon the Rev. Henry U. Onderdonk, and to communicate to him his nomination and appointment by the reverend clergy of this diocese as assistant bishop, and the approbation of the body of laymen; and to solicit his acceptance of the office; and that the Right Rev. President be authorized to appoint the committee.

“The Rev. Dr. Wilson, the Rev. Mr. Weller, and Horace Binney, esq., were appointed the committee.

“On motion of Mr. Binney, it was *resolved*, that the clear annual income of the fund provided, and to be provided under the resolutions of the convention, for the support of the episcopate in this state, be applied to the use of the Rev. Henry U. Onderdonk, so long as he shall be assistant bishop, or bishop of this diocese, subject to such future regulation as to amount, as shall be consistent with his adequate support.

“A letter from the board of managers of the Colonization Society, addressed to this convention, having been read by the secretary, on motion, it was *resolved*, That it is inexpedient for this body to entertain the subject of the said communication, and that the secretary be instructed to communicate a copy of this resolution to that board.

“The secretary having read a communication from the General Convention, submitting certain resolutions respecting proposed alterations of the rubrics, &c. to the convention, on motion, it was *ordered*, That the consideration of the resolutions from the General Convention be postponed to the next stated convention, and that the communication be printed on the journal of this convention.”

The following persons were elected the standing committee:—The Rev. James Abercrombie, D. D., the Rev. Frederick Beasley, D. D., the Rev. Jackson Kemper, the Rev. James Montgomery, the Rev. William H. De Lancey; Cornelius Comegys, John

Read, Charles Wheeler, James S. Smith, William J. Bell.

The following persons were elected deputies to the General Convention:—The Rev. Jackson Kemper, the Rev. Jehu C. Clay, the Rev. James Montgomery, the Rev. John H. Hopkins; William Meredith, Horace Binney, Edward J. Stiles, James Hopkins.

The following persons were elected the missionary committee:—The Rev. James Montgomery, the Rev. William H. De Lancey, the Rev. William C. Meade; William Meredith, C. N. Barker, Joseph P. Norris, jun.

James S. Smith was elected treasurer of the episcopal fund, and Philip H. Nicklin, treasurer of the convention; Mr. John Read, and Mr. John C. Lowber, the former treasurers, having declined a re-election.

St. Paul's church, Erie; Trinity church, Connellsville; Trinity church, Philipsburg, Centre county; Grace church, Fayette county; St. Peter's church, in the borough of Butler; St. James's church, Venango Furnace, Venango county; St. Mary's church, Hamiltonville, Blockley township, Philadelphia county; Zion church, in the borough of Marietta, in the county of Lancaster; St. Peter's church, in the town of Waterford, Erie county; St. Peter's church, Washington county; St. John's church, in the borough and county of Mercer; Grace church, in Penn township, Philadelphia county; and St. Matthew's church, Sunbury, Northumberland county, were severally received into union with the church in this diocese.

The parochial reports received by the bishop were presented and read to the convention. They afford a gratifying view of the increase of the church in this diocese, and of the attention bestowed on Sunday school instruction; in very many of the congregations Sunday schools being in a flourishing state. The following aggregate is collected from the reports:—Baptisms 728—Marriages 248—Communicants 2,149—Funerals 336.

A committee, consisting of Messrs. Binney, Ingersoll, Meredith, the Rev. Dr. Beasley, and the Rev. Mr. Allen, was “appointed to take into considera-

tion the constitution, canons, and regulations of the church in the diocese, and to report to the next stated convention such alterations as they shall deem expedient to be made therein."

The convention then united in singing the last four verses of the 122d Psalm, and after a short address and the benediction from the bishop, they adjourned, to meet in the city of Philadelphia on the third Tuesday of May, 1828, at six o'clock P. M.

The list of clergy appended to this journal, makes the number in this diocese sixty, including the bishop; and of congregations sixty-seven.

### *Mississippi Convention.*

[For the following brief account of the proceedings of the last convention of the church in the state of Mississippi, we are indebted to the *Church Register* of the 11th of August last, the printed journal of that convention never having reached us.]

We have received the journal of this convention, which met on the 2d of May last. There were present three clergymen, and ten lay delegates, representing four parishes. The sermon was preached by the Rev. A. A. Muller, rector of Trinity church, Natchez. The Rev. J. Pilmore presided in the convention, and the Rev. A. A. Muller was appointed secretary. From the parochial reports, we learn that in Trinity church, Natchez, a Sunday school of 33 scholars has been lately collected, which is taught by the rector, and some ladies—that arrangements are making for the accommodation of coloured people within the church: in Christ church, Jefferson county, larger congregations attend worship than can be accommodated at present with room—a church edifice will be commenced this summer—the people join in the service, and their behaviour pious and exemplary—that St. Paul's church, Woodville, is not more promising or prosperous than last year, and the church edifice remains unfinished. Whole number of communicants reported in two parishes 45—Baptisms 16—Marriages 3—Funerals 6. The convention passed a resolve, approving of the resolution of the General Convention, in relation to the report on the

Theological Seminary, and recommended to their churches to contribute to the building fund of the Seminary. The Rev. Messrs. Pilmore and Muller, Joseph Dunbar, esq., and A. P. Merrill, M. D., were chosen the standing committee.

### *Convention of North-Carolina.*

[We have been much disappointed in not receiving the printed journal of the last convention of the church in the diocese of North-Carolina. The following abstract of its proceedings appeared in the *Episcopal Watchman* of the 6th of August last, and we cannot do better at this time than to copy it.]

A copy of the printed journal of the proceedings of this body has but just come to hand, though more than two months have elapsed since its session. The convention assembled on May 17th, and was continued by adjournments till the 21st. There were present the bishop, eight clergymen, (six presbyters, and two deacons,) and nineteen lay delegates, representing eleven churches. The Rev. Richard S. Mason, and Mr. Francis L. Hawks, were elected secretaries. The convention being thus organized, adjourned to attend divine service, when morning prayer was read by the Rev. Thomas Wright, and a sermon preached by the Rev. William M. Green. On re-assembling, the Right Rev. President read his episcopal journal, from which we make the following extracts:—

*My Reverend and Lay Brethren of the Convention,*

That I am again permitted to meet the representatives of the church in their annual session, and to join my counsels with your's, for the advancement of the Redeemer's kingdom, and for the spiritual welfare and prosperity of the diocese, is to me a source of high gratification, and of increased thankfulness to Him, under the direction of whose wise and good Providence all things are ordered for the fulfilment of his purposes of mercy and admonition to his creatures. It has been an eventful year to this portion of the Lord's vineyard, my brethren, and one full of anxiety to myself; and demands from all such a review of the improvement or neglect of the divine goodness, both individually and collectively, as shall

lead to an amendment and more faithful application of the talents committed to our trust. This, I hope, we all come prepared to engage in, with an eye single to the glory of God; for, only as this is the predominant principle of our conduct, are we authorized to expect his blessing, "without whom nothing is strong, nothing is holy;" and from whom alone "all holy desires, all good counsels, and all just works do proceed."

[Here follow details of visitations, from which we make a few quotations.]

On the 14th, I left St. Jude's for Milton, in Caswell county, and on Saturday, the 16th, performed divine service, and preached both in the forenoon and afternoon, in the academy, to a small but attentive congregation.

Sunday, the 17th, performed divine service, preached, and administered the holy communion to eleven persons, in the forenoon; the house filled, and the congregation still and attentive.

In the afternoon I again read prayers, baptized an infant, and preached to a smaller collection of people.

The condition of this part of my charge remains without any visible improvement. The members and friends of the church are few in number, do not feel themselves competent to maintain a clergyman, and from their remote situation can rarely obtain the services of any of our clergy. The Rev. Mr. Green, who is the nearest, visits them generally on five Sundays in the year, for which they express themselves very grateful. And, so far as I am able to judge, and from their own declarations, they continue to retain that preference for our communion which led them first to organize, and to request to be received into union with the church in this diocese; but it is a melancholy fact, that there is not one male, and but two female communicants, belonging to the congregation, within my knowledge.

After remaining some days in the neighbourhood of Milton, I left it on the 22d, and proceeded to Judge Cameron's, being my next appointment; where, on Saturday, the 23d, I performed divine service, and preached in the chapel built by that gentleman, near

his dwelling house, to a thin congregation, the day being rainy.

**ORDINATIONS.**—Having received the requisite testimonials from the standing committee of the diocese in behalf of Mr. George W. Freeman, a candidate for orders, and having obtained the assistance of the Rev. Mr. Green, and the Rev. Mr. Brainerd, in his previous examination, I admitted the said George W. Freeman into the holy order of deacons, on Sunday, October 8th, in the episcopal chapel, Raleigh. Prayers were read by the Rev. Mr. Green, a sermon preached by myself, and the holy communion administered.

**BAPTISM BY IMMERSION.**—On the next day I proceeded to Edenton, crossing the Sound at Webb's Ferry, and, on the 21st, met the congregation in St. Paul's church for the services of the day. Morning prayer was offered by the Rev. Mr. Avery, after which I preached; and, at the conclusion of the services, administered the sacrament of holy baptism to Turner Wilson, a qualified adult, by immersion, in Edenton Bay—this mode being preferred by him, and readily assented to by me, both as scriptural and authorized by the rubric. The ceremony was witnessed by a goodly number of spectators; and it is greatly to be wished that such calls were more frequent upon our clergy, whichever mode shall be preferred for its administration.

**WILMINGTON.**—May the 1st, I took leave of Fayetteville, and proceeded on my route to Wilmington, where I arrived on Friday, the 3d, and on the 4th, after evening prayer by the Rev. Mr. Empie, I preached to a small but devout collection of the people.

On the 5th, evening prayer was again performed by the Rev. Mr. Empie, after which I again preached to a similar congregation.

After candle-light I attended the weekly prayer meeting of the congregation, held this night at the house of Mr. Wright, where I read prayers, and preached a sermon to a large collection of people in the room and in the piazzas of the house.

Sunday, the 6th, morning prayer was offered up by the Rev. Mr. Empie, after which I confirmed twenty-one per-

sons, ten whites, and eleven coloured persons—preached, and administered the holy communion to upwards of one hundred communicants.

In the afternoon the services were repeated, and in both instances to a numerous and deeply engaged people.

Monday, the 7th, evening prayers were read by the Rev. Mr. Empie, and a sermon preached by myself.

Much satisfaction has been experienced in my visit to this large and increasing congregation. The personal attachment of the members to their pastor—their attainments in Christian knowledge and experience—their active exertions to communicate religious instruction by means of their Sunday school and catechetical classes, with the number of orderly and respectable coloured communicants, denote such an earnest and zealous engagement for the promotion of the Redeemer's kingdom, as was highly gratifying and refreshing to my spirit, and speaks a language not to be mistaken, as to the diligence and faithfulness of him who is intrusted with their spiritual interests.

**NEW CHURCHES.**—Three new churches have been begun, and are in different degrees of forwardness to completion: one in Raleigh, one in Elizabeth City, and one for the congregation of Christ church, Rowan, which last is so far finished as to be occupied; and would have been consecrated this spring, had the state of my health permitted me to visit them. These indications of an increasing interest in favour of religion, and of the church, are confirmed by a corresponding increase of attachment to our principles; as these have become better known, they are better understood and felt, in their close and inseparable connexion with that good hope which heaven hath granted to a world of fallen sinners, through the appointments of the Gospel. And I have the satisfaction of being able to state, that a deeper sense of religious obligation, and a livelier state of religious feeling, is arising throughout our communion. In this, the faithfulness of that little band of brothers who labour in this portion of the Lord's vineyard is manifested; and in the unequalled unanimity in which we are yoked toge-

ther, I find a comfort, and a consolation, and an encouragement, which cheer and gladden my heart, and strengthen me to meet my various duties with that happy confidence which is inspired by harmonious counsels and united exertions.

**DEATHS OF CLERGY.**—With these blessings which demand, and I trust draw forth, our highest thankfulness, there is, nevertheless, mingled such a portion of adversity, as to admonish us of the uncertainty which attends all sublunary things. God hath seen fit, in his inscrutable wisdom, to remove from us, by the hand of death, two most zealous and active ministers, whose qualifications were peculiarly suited to their respective spheres of duty, and whose memories will long be cherished in the strong affection entertained for them by those among whom they laboured. The Rev. Mr. Pierson, and the Rev. Mr. Brainerd, were permitted to remain but a little while with us; yet, in that little time, God enabled them to leave a record of diligence and faithfulness, the reward of which, we humbly trust, they now reap.

**PROPOSITIONS CONCERNING THE LITURGY.**—As the propositions from the General Convention, on the abridgment of certain parts of the daily service, at the discretion of the officiating minister, will necessarily claim some part of your attention at this session; and as it is proper that the diocese at large should be enabled to consider the subject unbiassed by any erroneous representation, I take this method of laying it before you upon its actual grounds.

The propositions originated in the house of bishops, and in so far as relates to the discretionary abridgment of the reading psalms and the proper lessons were grounded on the principle of conciliation, to accommodate those who complain of the length of the service, and to permit that to be done by law, which was done by many without law, and was in truth a measure to relieve from the painful dilemma of knowingly permitting the laws of the church to be disregarded, or of enforcing attention to the rubrics upon a numerous, and it is to be feared, an increasing body of our clergy. No alteration of



the liturgy was contemplated, neither is any effected, although the word has been largely used in reference to this subject. The question for your consideration is not an alteration of the liturgy, but the policy of granting a discretionary power to shorten the service at the pleasure of the minister in certain specified parts thereof; and on this you will of course be guided by a careful consideration of the advantage expected to be gained, compared with the price to be paid for it. Now, this advantage, as appears to me, is the accommodation of some of our clergy; and of their occasional hearers, who are either of no religious persuasion, or of other denominations, by shortening the morning service about fifteen minutes, at the utmost, in point of time, as the price of alarming the fears, and outraging the feelings, of the great majority of the clergy, the communicants, and members of the church, and of introducing a diversity of practice in the public worship of God, which will ultimately unsettle the affections of Episcopalians towards the liturgy, and end in surrendering it, with whatever is distinctive of our primitive and apostolic character, to the persevering attacks of our enemies, aided by the weak expectation of some who call themselves our friends, that these enemies are thus to be won over from their opposition to our principles. A subject which involves such weighty consequences is entitled to mature consideration; and, as it is not necessary that any decision should be made until the convention of 1829, I would recommend that the propositions be inserted in the journal of our proceedings, for the consideration of the church, that they may be acted upon with that unanimity which has hitherto attended all our proceedings, and which, I trust, will preside over our present counsels.

The following aggregate is derived from the parochial reports, which were presented from twelve churches:—Baptisms 122—Marriages 17—Funerals 23—Confirmations 18—Communicants 449—Catechumens 256. The number of candidates for holy orders is two. The standing committee for the ensuing year consists of the Rev. Messrs. Em-

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pie, and R. S. Mason, of the clergy; and Messrs. Gavin Hogg, George W. B. Burgwin, and James S. Green, of the laity.

The managers of the Missionary Society reported, that one clergyman had been engaged in its service for a term of six months. The committee submitted the following plan for affording the bishop an adequate maintenance:—

“The episcopal fund is now worth \$6,500, in round numbers, and if, by subscription, the sum of \$5,000 or \$6,000 can be procured, the interest of these sums, with a moderate annual assessment, will raise \$1,200, with which sum the bishop, it is understood, will be content, and which is certainly a small sum for the support of a respectable family. Your committee therefore recommend, that some proper person be appointed by the convention to accompany the bishop on a mission throughout the diocese, for the purpose of soliciting further subscriptions in aid of the fund of the episcopate; and that the bishop be requested by this convention to proceed on said mission as soon after autumn as a proper attention to the state of health in the low country will permit. Your committee further recommend, that after the next convention, if a sufficient fund be raised for the support of the bishop, that a committee be appointed on the part of the convention to enter into a contract with him, whereby his services will be secured exclusively to the diocese. Your committee further recommend, that some clergyman be requested to prepare an address to the members of the church, to forward the subscription, and that the said address be published with the proceedings of the convention.”

In pursuance of this recommendation, a short but spirited address was drawn up by the Rev. Adam Empie, and appended to the journals.

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For the Christian Journal.

*The Seven Churches of Asia.*

THE London Missionary Register for June and July contains a detailed account of a journey made by the Rev. John Hartley, one of the missionaries

of the Church Missionary Society, and the Rev. Mr. Arundell, British chaplain at Smyrna, to six of these seven churches, with descriptions of the country travelled through, and reflections. As every thing relating to places so highly favoured by the especial notice of the ascended Saviour must be interesting to Christians, and as the reflections which a comparison of the present condition of these places with the description of their former state contained in the Apocalypse, and with the predictions there given respecting them, cannot but be improving, we have extracted, for the use of our readers, all of that account which relates immediately to "the seven churches."

*"Smyrna.*

"The church of Smyrna is represented (Rev. ii. 8—11) as contending with most severe sufferings—poverty, slander, and persecution: but modern Smyrna is a far greater sufferer. *The former things have passed away:* the faithful Smyrnæans have long since fought their battle and won their crown; but now the evils are of a different order—apostacy, idolatry, superstition, infidelity, and their tremendous consequences. On whatever side we look, we meet only with what is calculated to excite painful feelings. The religion now predominant was unknown in the days when Polycarp was martyred; and, unlike the paganism of Rome, which disappeared and fell before Christianity, still maintains its seat, and lords it over those countries where the Redeemer suffered, and where his Gospel was first proclaimed. Rome is the only place of importance mentioned in the Scriptures which has not been for centuries under the Mahomedan yoke.

"The population of Smyrna has been estimated at 100,000, and even more: the practice, however, of exaggerating the population, which is so general in this country, has extended, I conceive, to this enumeration. I do not think that Smyrna contains many more than 75,000 inhabitants. Perhaps there may be 45,000 Turks, 15,000 Greeks, 8,000 Armenians, 8,000 Jews, and less than 1,000 Europeans. The

mosques are more than 20. The Greeks have three churches; the Armenians one; the Latins two; the Protestants two. The Jews have several synagogues.

"Mr. Jowett has given us an interesting account of the Greeks in these parts, in his 'Christian Researches in the Mediterranean.' I regret to say, that at present a cloud has darkened that pleasing picture. The Universities of Scio and Haivali, which promised to be the cradle of Grecian learning and religion, have been destroyed; and a check has been given to education, which there are but slender hopes to see repaired. Smyrna has participated in the general miseries of Greece: no longer do we find *Oeconomus* giving instruction to his young countrymen; and in vain do we look for any institution which is calculated to assist the studies of the rising population. I am happy, however, to remark, that the 'Evangelical School' still exists; an institution which owes its perpetuity to English protection, and which, if it be not calculated to lead the pupil into the field of extensive knowledge, prevents him at least from being sunk in utter ignorance: I had the pleasure of frequent intercourse with the master of this school, and found him one of the most liberal ecclesiastics whom I have met with in the eastern communion: the number of his pupils is about 150; but they are all very young, and their education is little more than elementary. In addition to this establishment, the Greek youths of Smyrna have no other means of acquiring knowledge than what is furnished by very inferior day schools, and by private instruction."

"Smyrna will ever be to the Christian a most interesting spot. The conflict which was maintained here was one of no common description: it was not only Polycarp himself who was the gainer by his sufferings; on the firmness of the Christian martyrs depended, under divine Providence, the transmission of the truth to the latest generations; had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our fore-

fathers—*without God and without hope in the world.* We do well, then, to cherish the memory of these faithful servants of God: it is just for us to bless the Most High for his grace bestowed upon them. I must confess that I tread the ground, which has been signalized by the death of a Christian martyr, with unspeakably more delight than I should visit the Plain of Marathon. Here was a conflict, not for the liberty which is merely co-existent with the span of human life, but for a freedom which is eternal! Here—without arms, without allies—the world and its god were vanquished! Here was honour won—not that empty bubble which fallen man admires, but that *exceeding and eternal weight of glory* which God has prepared for his faithful servants.”

#### “Ephesus.

“This morning we crossed the plain to the ruins of Ephesus.—We surveyed with pleasure the aqueduct of the castle, and proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to Aiasaluck; but the principal ruins of that celebrated city are at present a mile distant. At this place we see chiefly the ruins of the Mahomedan town, which flourished for a time after the destruction of the other; and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect; or which are built into the aqueduct and the Turkish structures.

“No ruin here struck me so much as the large mosque, which some travellers have ventured to suppose the church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture; and, in the interior, are some stupendous columns, which there is no reason to doubt once graced the celebrated temple of Diana.

“I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins which are strewn on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller—‘It is

a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the night-hawk, and the shrill owl, named from its note *cucuvain*, are flitting around the ruins, the scene awakens the deepest sensations of melancholy.’ I was also much struck to observe, how the stork appears at present to claim possession of these ancient edifices: you see this bird perching in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork, the ruins of Ephesus are her house.* There is a great peculiarity in the note of this bird; it reminds the hearer of the sound of a watchman’s rattle.

“A large archway leading to the castle is generally called the Gate of Persecution; from the supposition that the sculpture attached to it represents the sufferings of the primitive Christians; it is, however, believed, with more reason, that nothing else is signified than Achilles dragging the dead body of Hector behind his chariot. The chief part of these figures was removed some time ago, and is said to have been sold for an immense price.

“We spent the night in one of the miserable cottages which are scattered amidst the ruins. They are all tenanted by Turks; we found only a single Greek, who inhabits the village of Aiasaluck. In a missionary point of view, therefore, Ephesus now offers no attractions; her ancient church has vanished—the candlestick has been removed—and even the Turks who dwell at hand are few in number. We heard of a Greek village at no great distance, containing 400 houses; but that the number is overstated; there is reason to believe from the universal prevalence of exaggerating the population observable in this country.”

“March 31, 1826.—This morning we crossed the plain to the ruins of Ephesus. One of the first objects which attract notice are the numerous places of burial which are observed on the declivity of Mount Prius; they consist of excavations in the side of the hill, arched with stone work. It is here

that tradition informs us Timothy was buried; and it is to this place that superstition assigns the story of the Seven Sleepers. We surveyed with pleasure the Stadium; but nothing at Ephesus was so interesting as the remains of the theatre; it was here that the multitude, collected by Demetrius and his craftsmen, excited the uproar which threw the whole city into confusion. The situation of the building affords illustration of that remarkable occurrence. The theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed in successive tiers on the slope of a lofty hill, and the whole building being open to the sky: I have no doubt that upward of twenty thousand persons could have conveniently seated themselves in the theatre of Ephesus. Before them they had a view of the most striking description: across the market place, and at no great distance, they beheld that splendid temple, which was one of the seven wonders of the world, and which was dedicated to the great goddess Diana, whom all Asia and the world worshipped: there can be little doubt that Demetrius would avail himself of the sight of this splendid object to inflame to the highest pitch the passions of the multitude: we may imagine their eyes fixed on this famous temple, and their hands directed toward it, while they all, with one voice, about the space of two hours, cried out, *Great is Diana of the Ephesians!* The very situation of the theatre would add to the tumult; on the left hand, and at no great distance, are the steep and rocky sides of Mount Corissus, forming a natural and lofty rampart, which completely shuts out all prospect in that quarter; the shouts of twenty thousand persons striking against this mountain, would be echoed with loud reverberations, and not a little augment the uproar. The high situation of the theatre on Mount Prion accounts also for the ease with which such an immense multitude was assembled; from every part of Ephesus on that side, the inhabitants would have a view of the people rushing into the theatre, and taking their seats on that lofty elevation; and would, of course,

themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the town clerk was excited, and that he felt himself called on to interpose his authority.

"Contrasting the state of Ephesus as we found it with the circumstances just alluded to, there was sufficient room for astonishment at the mighty change. The plough has passed over the site of the city; and we saw the green corn growing, in all directions, amidst the forsaken ruins. While we were in the theatre, two large eagles perched at a small distance above, and seemed to gaze on us with wonder, as if astonished at the face of man: Cowper's lines naturally occurred—

"They are so unacquainted with man,  
"Their tameness is shocking to me."

"At Ephesus you find at present only one individual who bears the name of Christ! and where, in the whole region, do you find any semblance of primitive Christianity? The country once favoured with the presence of St. Paul, of Timothy, and St. John, is now in the situation of those lands, of which it is said, *Darkness covers the earth, and gross darkness the people—He, then, that hath an ear, let him hear what the Spirit saith unto the churches.*"

#### "Laodicea.

"The first object which attracts attention at Laodicea, is the great number of sarcophagi; in these, I reflected, the material part of many Laodicean Christians has returned, 'earth to earth—ashes to ashes—dust to dust;' their spirits have long since given account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

"The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest that it was large, populous, and splendid; there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed



residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the Scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse; nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality in Laodicea: we know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seat in these splendid structures; that solid and serious felicity which the Gospel imparts, would soon be expelled amidst such tumultuous assemblies; and, with so many objects to inflame the passions, and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth, who awakened the best hopes, has been utterly ruined by these entertainments!"

(To be continued.)

#### EPISCOPAL ACTS.

##### *In the Diocese of Connecticut.*

On Wednesday, August 29th, 1827, St. Andrew's church, newly built at Kent, Litchfield county, was consecrated to the service of Almighty God, according to the rites of the Protestant Episcopal Church, by the Right Rev. Bishop Brownell. A great concourse of people assembled, among whom were a considerable number of the neighbouring clergy. Morning prayer was read by the Rev. Stephen Beach, rector of St. John's church, Salisbury; and the sentence of consecration by the Rev. George B. Andrews, rector of the parish. Discourse by the bishop. This edifice is built of grey stone, very neat in its structure, and commodious in its arrangements.

At an ordination held in St. John's church, Bridgeport, on Sunday, the 2d of September, by the Right Rev. Bishop Brownell, Nathan Kingsberry, and Edward W. Peet, were admitted to the holy order of deacons. The candidates were presented by the Rev. Mr. Judah, of Bridgeport, and a sermon delivered by the bishop.

In his recent tour, the bishop has administered the rite of confirmation in the churches at Litchfield, Milton, New-Freton, Kent, New-Milford, Brookfield, Newtown, Huntington, Bridgeport, and Hamden; in all, to about 130 persons.—*Episcopal Watchman.*

##### *In the Diocese of New-York.*

On the 3d of September, 1827, the Right Rev. Bishop Hobart consecrated St. Andrew's church, Walden, Orange county; on the 6th, he consecrated Christ church, Greenville, Greene county; and, on the 12th, St. Peter's church, Bainbridge, Chennango county. We have not the means of giving the particulars of the services performed on these several occasions.

On the 19th of September, the bishop consecrated St. Paul's church, Syracuse, Onondaga county, in the presence of a large and highly respectable congregation. The church is a neat and well finished building, in the Gothic style, and does credit to the Episcopalians who have erected it.

The act of the vestry placing the church under the spiritual jurisdiction of the bishop, was read by the Rev. Mr. Barlow, rector of the parish, and the sentence of consecration by the Rev. Mr. Gear, of Ithaca. The morning prayer was read by the Rev. Dr. Rudd, of Auburn, and the lessons by the Rev. J. A. Clark, of Palmyra.

The sermon of the bishop on this occasion was one of the most happy efforts of his rich and energetic mind. Frequently as we have listened with delight to this amiable and eloquent prelate, we have rarely heard him with more admiration. The language was rich and animated; the truths of the Gospel were exhibited in a clear and forcible manner; the claims of the church, the duties of the ministry, and the necessity of the renewal of the heart and affections by divine grace, were enforced in a way calculated to convince and impress the hearers.

It was, we have no doubt, highly gratifying to the bishop, as it was to ourselves, to see so many of his clergy attending upon this solemn and interesting service. There were present six presbyters, and five deacons.—*Gospel Messenger.*

##### *In the Diocese of Maryland.*

On the festival of St. Matthew, September 21, 1827, the Right Rev. Bishop Kemp held an ordination in Christ church, Baltimore, and admitted Mr. William F. Chesley to the holy order of deacons.

*Diocese of Nova-Scotia.*

The Right Rev. Bishop Inglis commenced his episcopal visitations about the end of May last. Early in June he arrived in the Orestes, Capt. Jones, at St. John's, Newfoundland, where, according to letters received in England from that place, he had consecrated "a very excellent church," and confirmed 316 persons. A district committee of the Society for Promoting Christian Knowledge had been organized, and between five and six hundred dollars collected to put it in operation. The bishop was in excellent health, and expected to visit the most remote stations in this part of his diocese.

*New Bishop of Calcutta.*

THE Rev. Dr. J. T. James was consecrated bishop of Calcutta, at Lambeth, on Sunday, the 3d of June, 1827. The sermon was preached by the bishop's brother, the vicar of Cobham in Surrey. The bishop, with his lady and part of his family, sailed for Calcutta on the 15th of July. The *Christian Observer* for that month, in reference to this prelate, states, that "at a recent meeting of this society, the bishop of Gloucester delivered an interesting valedictory address to the new bishop of Calcutta; in reply to which, that prelate gave the following important pledge. May he be largely endued with strength from above to fulfil it!

"Having put my hand to the plough, I turn not back: I look forward, not indeed to higher duties, (for none can be higher than those arising out of the relation of a parochial minister to his flock,) but to a wider and more extensive field of usefulness, and hope to claim a larger share of confidence from my mother church than that with which I have been hitherto intrusted. I feel a firm affection, a deep and pious veneration for that church, for that visible and apostolic church, and I look to its welfare with the utmost interest and attention. But while I regard with the warmest love that branch of our establishment which has been committed to my charge, I must not lose sight of that which our admirable liturgy styles 'the Catholic, the universal Church of Christ militant here on earth:' and while I uphold, as far as I can, that which my manifest duty in a more especial manner requires me to do; none that cometh in the name of Christ shall ever be considered as a stranger by me."

*Greek Manuscript.*

MR. HARTLEY, in his account of his visit to the Seven Churches of Asia, says—"It is worthy of notice, that a manuscript was found some time since at Cæsarea, written in capital letters; which is held in such veneration in that neighbourhood, that the Turks always send for it, when they put a

Greek upon his oath: it will be well for future travellers to examine it." It is well known that the manuscripts written in capital, or uncial letters, are the oldest and most valuable. This MS. if really of that character, might be of great importance in determining the question of the connexion of the MSS. of the Greek text in "families," or "reversions," agitated by Griesbach, Malthæ, Laurence, and Nolan, and now occupying the labours of the celebrated German critic and traveller, Schulze.

*Assistant Bishop of Pennsylvania.*

THE Rev. Henry U. Onderdonk, D. D., having, at the convention of the Protestant Episcopal Church for the diocese of Pennsylvania, held in May last, been duly and canonically chosen assistant bishop of the said church in this diocese, during the life of the present venerable bishop, and to succeed him on his demise; and the standing committees of all the dioceses in the United States, seventeen in number, having unanimously recommended him for consecration, as required by the 6th canon of 1820; and the bishops of the said church in the United States, ten in number, having, with the exception of one who remains to be heard from, given their unanimous consent to the consecration, as required by the same canon, the Right Rev. Bishop White has appointed Thursday, the 25th of October, in Christ church, Philadelphia, for the time and place of the consecration.—*Church Register*, Sept. 22, 1827.

*Works of Washington.*

MR. SPAUN, of Boston, has issued proposals for publishing, by subscription, "*The Works of GEORGE WASHINGTON, with Historical Notes and Illustrations.*" This work will be comprised in not less than eight, nor more than twelve, large octavo volumes. A specimen of the manner in which it is to be executed, as it regards type and paper, accompanies the proposals. It is extremely elegant, and worthy of the work preparing for publication.

It is stated, that "the most valuable parts of the entire collection left by General Washington at Mount Vernon, both of a public and private nature, are to be prepared and published according to the following method:—

"Part I. Letters and other Papers relating to Washington's early military career in the French War, and as Commander of the Virginia Forces.

"II. Letters and other Papers relating to the American Revolution.

"III. Private Correspondence on Public Affairs.

"IV. Messages and Addresses.

"V. Miscellaneous Private Papers.

"VI. Agricultural Papers."

*Episcopal Sunday School Magazine.*

WE have received the first number of a humble and unpretending periodical under this title, to be published semi-monthly, at Geneva, in this state, at the low price of one dollar a year. The Editor is the Rev. LEWIS P. BAYARD, in whose hands we have no doubt of its being of infinite benefit to the cause which it particularly professes to espouse, and a valuable acquisition to the respectable stock of episcopal periodicals already before the religious public. Each number of the Magazine is to contain eight pages, in the octavo size.

THE Rev. Adam Empie, for many years rector of St. James's church, Wilmington, North-Carolina, has been elected president, and professor of Moral Philosophy, &c., in William and Mary college, Virginia, vacant by the lamented death of the Rev. Dr. Wilmer.

*Obituary Notices.*

## ARCHDEACON DAUBENT.

THE *Christian Remembrancer* for August, 1827, thus announces the death of this venerated man and devout servant of the Lord:—"It is with feelings of deep regret that we inform our readers of the death of the Rev. Charles Daubeny, D.C.L., archdeacon and prebendary of Sarum, fellow of St. Mary's college, Winton, and fifty-three years vicar of North-Bradley. The news of his death was as unexpected as the event itself proved awfully sudden; and the shock caused by the intelligence was the more sensibly felt, as the provincial papers, but two days previous to his demise, spoke of the venerable archdeacon as in the enjoyment of excellent health, and actively engaged in the arduous duties of his visitation." The archdeacon was well known in this country, particularly by his "Guide to the Church," and other writings.

## MR. CANNING.

Died in London, on the 8th of August last, Mr. Canning, prime minister of England, and perhaps one of the greatest statesmen in the world. In relation to this event, the *Episcopal Watchman* of the 24th September has the following article:—

"The great event which has awakened the regrets, and fixed the attention of the whole civilized world, is the death of the late illustrious premier of Britain, and the subsequent re-organization of the ministry. We do but echo, for the thousandth time, the universal sentiment, when we say that, politically speaking, no man living filled a larger space in the public eye. The force of his transcendent talents, his influence with the king, and the increasing confi-

dence of the whole nation, only for a time diverted by the efforts of a discontented party, conspired to put into his hands a power to do good, or ill, which it is tremendous to contemplate. That he would have excited them all for benevolent and honourable purposes, the whole course of his antecedent life warrants us to believe. The splendour of his intellect, and the fascination of his eloquence, were only equalled by the integrity of his heart. That such a man, in such a station, should have been so prematurely called away, is an event well calculated to impress us with humility, and fill us with religious fear. Truly, *God's thoughts are not our thoughts, nor are his ways our ways!* It is a singular evidence of the audacity and intensity of party rancour, that at the very moment when all hearts were filled with sorrow at the melancholy decease of Mr. Canning, a London paper (the *Standard*) should have ventured the insinuation that he lived and died an atheist. The charge was as false as it was foul, and was subsequently recanted. We would not have *evil done that good may come*, yet we can scarcely regret an event which has brought to light circumstances so honourable to the memory of the premier as the following, given on the authority of the *London Courier*:—

"So scrupulous and attentive was he in the discharge of his religious duties, that he never suffered a Sabbath day to pass, if public business or other causes prevented him from attending his church, without assembling, in the drawing-room, the whole of his family and servants, down to the lowest menial in his household, and reading to them, *himself*, the whole of the liturgy. We happen to know, too, that the last Sabbath which ever shone upon him, witnessed his anxiety to have the same duties performed; but in the interval, before the necessary preparations could be made, he sunk into a slumber, from which he awoke in a state of mind which denoted to those around him that he was no longer conscious of his pious anxiety.

"But let any one peruse the beautiful and affecting lines under our poetical head, inscribed upon the tomb of a son whom he lost some years ago, and ask himself whether the writer, pouring forth, in the language of poesy, the sorrows of a father, held in light estimation the great truths of Christianity? Again we say, we are half ashamed to stand forth the champion of that father—now himself no more—upon such a subject; but in this case our repugnance is abated by the reflection, that we are reviving the recollection of a tribute so pure, so gentle, and so holy."

"With what a lustre do these evidences of Christian faith, and hope, and love, in-

vest the death-bed of the departed statesman! How poor, compared with their splendour, the brightest jewels of his sovereign's diadem!

"The tribute paid by the king to the worth of his departed minister, in the selection of his most confidential friend, Lord Goderich, to succeed him, is as honourable to his own judgment and feeling, as it is propitious to the nation."

The following are the lines alluded to above:—

*Inscription on the Tomb of George Charles Canning, in Kensington Church-yard.*

(By his Father, the late Premier.)

Though short thy span, yet heaven's unsearch'd decrees,  
Which made that shorten'd span one long disease,

In chastening, merciful, gave ample scope  
For mild redeeming virtues—Faith, and Hope,  
Meek Resignation, pious Charity:—

And, since this world was not the world for thee,  
Far from thy path, removed with partial care,  
Strife, Glory, Gain, and Pleasure's flowery

snare,  
Bade Earth's temptations pass thee harmless by,  
And fix'd on heaven thine unrevolted eye.

O! mark'd from birth, and nurtured for the skies!

In youth, with more than Learning's wisdom wise,

As sainted Martyrs, patient to endure,  
Simple as unwean'd infancy, and pure;—  
Pure from all stain, save that of human clay,  
Which Christ's atoning Blood hath wash'd away:—

By mortal sufferings now no more oppress'd,  
Mount, sinless Spirit, to thy destined rest:  
While I, reversed our Nature's kindlier doom,  
Pour forth a Father's sorrows on thy Tomb.

For the Christian Journal.

*Lines on the death of Eugene, infant son of Thomas Van Zandt, Esq.*

Scarcely bloom'd the lovely flower,  
Ere the chilling blast of death,  
Hasten'd with relentless power,  
Seiz'd the spotless infant's breath.

A native of celestial clime  
Ungenial earth could not sustain;  
It wither'd at the touch of time,  
And left a world of care and pain.

Favour'd stranger! short thy stay,  
Soon removed to bliss above;  
Joyful spend an endless day,  
Blessed with thy Saviour's love.

H.

*Acknowledgments, &c.*

The librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges

the receipt of the following donations to the library in the month of August, 1827:

From John Pintard, esq.—BIBLIA POLY-  
GLOTTA COMPLUTENSIA, VI Tom.  
Folio, 1513—20.

From the Rev. S. R. Johnson—North-  
American Review, volumes ix—xiv.;  
Clarke's Commentary on the New Testa-  
ment, 2 vols. 8vo.; Quarterly Theolo-  
gical Review, Nos. 6 and 7; New-York  
Review and Athenæum, vol. I and II.

From Mr. George Shaw—Biblia Hebraica,  
sine punctis maserethicis, 2 vols. 8vo.

From the Church Missionary Society, Lon-  
don—Proceedings of the Church Mis-  
sionary Society, 10 vols. 8vo.; Mission-  
ary Register, 3 vols. 12mo., and 9 vols.  
8vo.; Twelve Bundles of Pamphlets.

From the Rev. William L. Johnson—Gro-  
tius de Veritate Religionis Christianæ,  
8vo.; Sepher Mussecheth, with a Ger-  
man translation in Rabbinical charac-  
ters, 4to.

From Robert Gracie, esq.—Stewart's Es-  
says, 8vo.; Watts on the Mind, 8vo.;  
Darby's Tour, 8vo.; Campbell's Voyages,  
8vo.; Clarke on the Eucharist, 12mo.;  
Life of Mrs. Graham, 12mo.; Ewart's  
Lectures on the Psalms, 8vo.

Donations to the library from the friends  
of the institution will be gratefully receiv-  
ed at Messrs. T. & J. Swords's Bookstore,  
No. 127 Broadway, New-York.

W. R. WHITTINGHAM, Librarian.

THE treasurer of the New-York Protest-  
ant Episcopal Missionary Society gratefully  
acknowledges the receipt of ninety dollars  
from Dr. John Watts, (to the permanent  
fund,) to constitute Mrs. Dr. Watts, He-  
len R. Watts, and John R. Watts, mem-  
bers for life of said society.

BENJAMIN M. BROWN,

Sept. 26, 1827.

Treasurer.

Stated Meetings of the Standing Commit-  
tee of New-York.

THE standing committee of the diocese  
hold their stated meetings on the first  
Monday of every month. Communications  
may be addressed to the secretary, the  
Rev. William Creighton, Stuyvesant-street,  
New-York, or left at the office of the  
Christian Journal, No. 127 Broadway.

Sept. 10, 1827.

*Calendar for November, 1827.*

1. All Saints. Thanksgiving.
4. Twenty-first Sunday after Trinity.
11. Twenty-second Sunday after Trinity.
14. Pinckney Lecture, South-Carolina.
18. Twenty-third Sunday after Trinity.
25. Twenty-fourth Sunday after Trinity.
30. St. Andrew.